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Philistine women,¹⁴ some had mingled with the Assyrian captives and formed the Samaritan people,¹⁵ some had accepted the Hellenistic religions.¹⁶ The remainder were lukewarm in their faith and doubtful in their orthodoxy. Later, some became Christians and more became Muslims after the Conquest. To-day, they worship Allah in name, but the religion which influences their lives is the religion of their fathers, in no small part identical with that which Josiah and his advisers attempted to stamp out. That they were once called Hebrews, they never suspect. All opportunity for influence by the advanced thinkers among the Hebrews was lost when the "reform" of Josiah snapped the connection between the official cult and the daily life of the peasant.¹⁷

A. T. OLMSTEAD.

JAMES I. AND WITCHCRAFT

THERE are several pieces of direct testimony that prove, beyond the possibility of doubt, that James I., throughout his English reign, prided himself on discovering imposture in cases of alleged bewitching or demoniacal possession.¹ To those that have already been cited, may now be added the evidence of John Gee, in a sermon at Paul's Cross in 1624.² Gee gives an account, which he has "learned within these few dayes", of a young woman in London "who pretendeth to be vexed and *possessed by a Devill*".³ He concludes his story with the significant remark: "I leave the examination of this to him that sits on our *Throne*, his *Maiestie*, who hath a happy gift in discovery of such *Impostures*."⁴

G. L. KITREDGE.

¹⁴ Neh. xiii. 23 ff.

¹⁵ II Kings xvii. 24 ff.; Neh. xiii. 4 ff.

¹⁶ II Macc. iv. 7 ff.

¹⁷ Much of this paper is the direct result of days and nights spent among the peasants in their fields, on the road, and in their huts.

¹ *Studies in the History of Religions presented to Crawford Howell Toy* (New York, 1912), pp. 53-64.

² *Hold Fast: a Sermon Preached at Pauls Crosse upon Sunday being the XXXI. of October, Anno Domini 1624* (London, 1624).

³ P. 45.

⁴ P. 46.